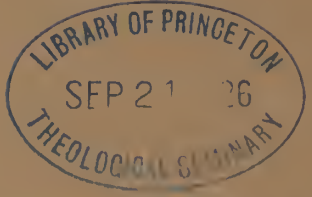

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A Foreign Missions Magazine

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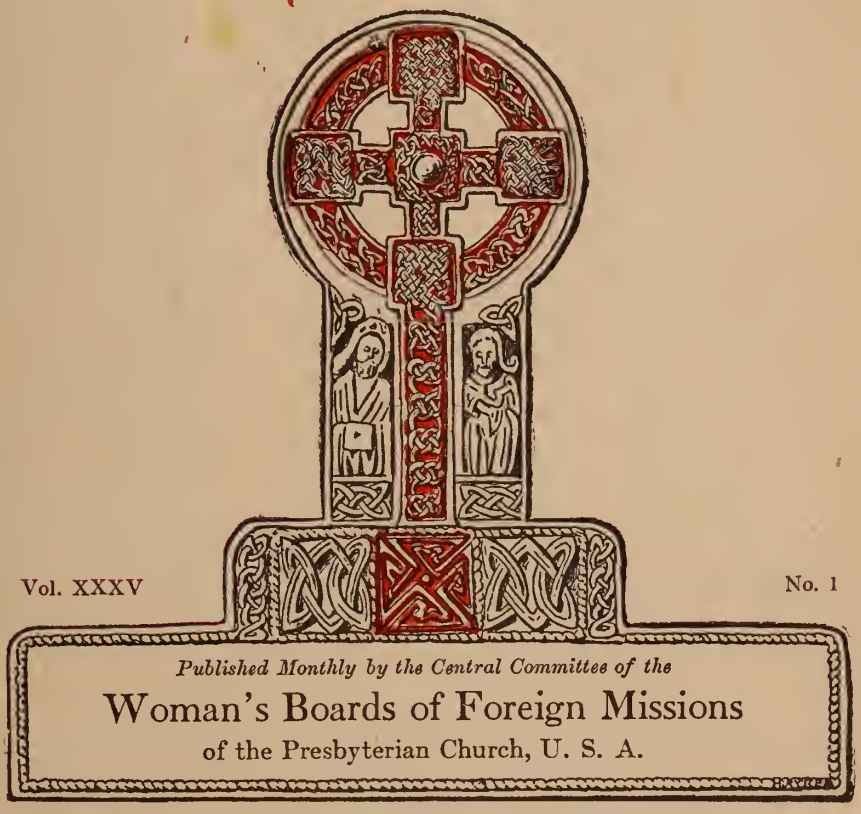

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FEBRUARY	Chosen.
MARCH	Japan.
APRIL	Africa.
MAY	Latin America.
JUNE	Philippine Islands.
JULY	Review of the year—The Home Base—Orientals in the U. S. A.
AUGUST	China.
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NOVEMBER	Siam.
DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXV MARCH, 1920 No. 3

Workmen building new Buddhist temple.

"Enriched in Everything Unto All Liberality"

Rev. James E. Detweiler

It is a mistake to suppose that a missionary on going to a foreign land can jump splash into the work. It is not alone mere language difficulties which preclude such immediate activity. Until it is actually attempted, it may seem like a very simple thing to stand up in a chapel or on a street corner, and tell the people that God loves them and that Jesus died for them. But the minds of the people to whom he is preaching are not like sheets of white paper upon which nothing is written. Even in the most primitive communities, where society is not so closely organized or intricately developed, as in an African tribe, it is incorrect to suppose that the savages are completely devoid of any religious thoughts or ideas. It would be an even greater mistake for the missionary to Japan to imagine that the minds of the people are empty of religious concepts. He will soon find that the field is all too well pre-occupied. Long acquaintance with the teachings of the various sects of Buddhism have instructed the Japanese in the intellectualities of religion; and Confucius furnishes to another class of men food for all sorts of moralizing and philosophical reflection.

The missionary also learns that there

is an economic and social environment to consider. The Japanese are a poor people, and though they are not the poorest of the Orient, the scale of living is much lower than in the States. The mass of the people live on such a small margin that the slightest reverse often handicaps them for years. Living this past year has been exceptionally trying for the poorer classes in Japan. The war has brought undreamed of prosperity to the country. Immense fortunes have been made by some but the rich have grown richer and the poor have grown poorer. The wage-earner gets higher wages, but the rise in prices has more than counter-balanced any benefit he has received from an increased income.

It is wrong for us to imagine that the progress of the Christian Movement is unconnected with the economic condition of the people. A missionary lately returned from Porto Rico said, when questioned about the work on the island, that the greatest obstacle the Christian propaganda has to face is an economic one. Solve that and, humanly speaking, there is hope for early success. That statement may shock some readers who have thought that foreign missions' greatest obstacles were spiritual ones. Perhaps they may eventually be resolved into something of the sort, but it is folly to imagine that the "Spiritual Civilization" which Christian Missions is seeking to foster in foreign countries can be cultivated in an environment in which the individual does not have at least freedom of action. President Wilson said, "Hunger does not breed reform; it breeds madness and all the ugly distempers that make an ordered life impossible." Prof. L. G. Ward has well written, "It is becoming more and more apparent that the spiritual part of civilization is at least conditioned upon material civilization. It does not derogate from its worth to admit that without a material basis. it cannot exist. But it is also true that the moment such a basis is supplied, it comes forth in all ages and races of men. It may therefore be regarded as innate in man and potential everywhere, but a flower so delicate that it can only bloom in the rich soil of material prosperity."

If we stop to think a moment, we shall realize how much the Christian Movement in the States depends on the abundance of cash. Take away the beautiful church edifices, the organs, the hymnbooks, the many Sunday-school helps, and try meeting in some old store room. The great conventions and rallies, banquets, presbyterial meetings, General Assembly—all that go to make up the machinery of the church and which is reckoned of great importance—take them out of our religious life, and would it not be a safe supposition that Christianity would not be as powerful or influential in America as it is today, did it not have this great background of economic prosperity? Is it not true that the whole history of missions as conducted by the churches in the West is contemporaneous with the great development of the physical wealth of the country?

In Japan, where the Christian church is yet poor and weak, the Christians of one place with great difficulty arrive at a consciousness of the whole body. *Esprit-de-corps* is difficult of cultivation if the members of the denomination cannot see each other often. Presbytery meets once a year and the pastors have to count their pennies and save them up ahead or else they cannot go. The work being carried on by the Sunday-school Association labors under the same difficulty. Unless the workers have their expenses paid by some foreign mission agency, they are unable to attend the summer school, or the district conference. Even if the unpaid volunteer teachers in a Sunday-school have the cash available, they are more often than not unable to absent themselves from their daily work. Teachers in government schools work six days a week, and the school has the right to call on them for seven if it chooses. The vacation is for one month. Officials may be called on for Sunday

work at any time. Silk exchanges in the country are open seven days in the week. Mail is delivered every day. The shops are open all the time. Laborers know no eight hour law or Sunday rest. Factory girls have long hours, and those who live in the high walled enclosures of the mills are permitted to leave the compound only a few times in the month. Suppose such folks become Christian. Where are they going to get the time, to say nothing of the money, to go to rallies, Sunday-school Conventions, district meetings, and Bible schools? It is hard enough for such people to come to the regular weekly meetings of the church. In the large cities, it is easier to have vigorous religious societies of various sorts, for there the delegates can go by street car and get back home every night, but most of the places in Japan are not large centers. The matter of printed supplies, as Sunday-school helps, song books, advertising expenses at Christmas entertainments, all must be met in some way. Churches in the States know how much of their work depends on having these things; and they ought to know that in Japan Christian churches have to get along on far less.

Of course, real Christian faith does not depend on church buildings, hymn-books, or even Bibles, long factory hours, and Sunday-school supplies, and Christmas cakes and candies for the children. Faith must be founded on the living God, and in the Risen Christ. Economic questions, perhaps, academically speaking, have nothing to do with "being born again," but it is an admittedly fundamental law of mankind that self-preservation is of primary interest, and a people can only ponder spiritual problems as they have leisure and time to ponder. As the song says, "Take Time to be Holy," *it does take time to be holy.* So much the rather ought those living in a more favored environment to examine themselves to see wherein their faith stands—whether on churchgoing, and the enthusiasm of meetings, or in God. "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." (2 Cor. 9: 10, 11)

FUKUI.

A Glimpse Into Japan

MRS. WILLIAM P. SCHELL

WHEN THE *Shinyo Maru* at last drew near to the shores of Japan and we landed on the dock at Yokohama, on the seventeenth of last July, our first thought was that we were looking at a picture, not at a reality. This sensation lasted all through our three weeks in Japan in the summer and during our second visit of three weeks in November.

Superficially, Japan looks exactly like the beautiful hand-colored photographs with which we are so familiar in this country. The landscape is extremely picturesque, and the people have added to the natural beauty, for they truly deserve their reputation of being lovers of the artistic. Almost the only ugly things to be seen in Japan are importations from the Western world or imitations of such. The whole country is like a lovely garden, but a garden largely without flowers except in certain show-places. We were reminded more of some perfectly cared-for vegetable garden on a fine country estate, for every inch of soil is put to some use—agriculture, forestry or living purposes. The population is as dense as we had been led to expect, one village leading into another, and children swarming everywhere. Great and beautiful mountains occupy much territory and one cannot help admiring a people who have adapted their life so admirably to such a limited environment.

We were, of course, greatly interested in the people, but were surprised to find

them equally interested in us. We had thought that so many Americans and other foreigners had gone to Japan for business or pleasure that the sight of one would be no novelty, but such is not the case. On the streets and in the railroad stations there are many people who are glad to avail themselves of what is evidently their first opportunity to gaze upon the foreigner. Light-haired, blue-eyed people, those who are very tall and large, and foreign women, seem to have a particular fascination for them. As we had all three varieties in our party, it seemed to us that we drew a crowd wherever we went. We were, of course, pleased with many characteristics of the Japanese people in general—their personal cleanliness, their quiet orderliness, their ambition, and their self-respecting pride. We found traveling in Japan fairly comfortable in many ways on account of the reassuring self-sufficiency of manner of railroad and other public employees. They seemed to have absolute confidence in their ability to handle any situation, inspiring us with a similar spirit of trust. Discomforts were due largely to slow trains running on narrow-gauge tracks and to the almost continuous smoking on the part of the passengers in all cars. We did not encounter a single dishonest employee or servant in any train, hotel or home during our entire six weeks in Japan. This speaks well for Nipponese standards.

Japan at present is in a highly prosperous condition, having made much money from the War. Unfortunately, the greater part of this money has gone into the pockets of a very few people, in the form of fifty, sixty or even one hundred per cent. dividends from the great cotton-spinning, ship-building, munitions-making and shipping concerns of the country. At the same time, the cost of living has risen about three hundred per cent. Profiteers are continually pushing up the price of rice, and although there is almost no unemployment and although wages have risen somewhat, there is a great deal of industrial and economic unrest.

According to the editorials in some of the Japanese papers, which are, of course, subject to a strict censorship, there seem to be several subjects which are agitating the reading and thinking Japanese public just now: The Peace Treaty; the high cost of living with attendant industrial and economic conditions, and extension of manhood suffrage. There is a mixed reaction on the part of intelligent Japanese to the Peace Treaty. They feel that Japan has been given only her due in being classed as one of the five great Powers of the world; they are satisfied with the Shantung settlement as proposed, but they are apparently greatly annoyed that their representatives at Paris did not win racial equality for them, nor obtain an indemnity. There is much surprise expressed in these newspapers that other nations do not always think exactly as do the Japanese on the subject of the Peace Treaty, and there is evidently a real feeling of chagrin and shame over the disclosures of conditions in Korea, so far as these condi-

Field day at Shimonoseki, girls of the Baiko Jo Gakuin. Photo. sent by Miss Gertrude S. Bigelow.

tions are known. Editorial opinion seems to indicate a puzzled, uneasy conscience on the part of the thinking Japanese, which is at least the beginning of a healthy state of mind.

The conflict between the pagan and the Christian ideals of public and personal conduct is, of course, most apparent in the religious life of the people. It was a surprise to find temples and shrines beautifully kept up and thronged with worshippers—many of the latter classes of school children, boys and girls of all ages being conducted by the train-load from shrine to shrine. Architecturally and as appeals to the artistic sense of mankind, these shrines are worth the millions of dollars lavished upon them. They also render a useful service in providing what are really public parks. The grounds and natural setting of these temples and shrines are impressively beautiful. It is, however, a pitiful sight to watch the lines of worshippers as they clap their hands before the altar in order to call the attention of the god, toss their offerings into the large receptacles provided, and utter some sort of sing-song prayer. And scorn is added to pity when we learn that a large and attractive geisha district is usually located conveniently near almost every temple or shrine.

The impression is overpowering that, just as in the case of all other nations, Japan's greatest need at this time is not for more wealth, land, territory, power and position in the world, but for a change of heart—a change that will enable her people to deal justly with one another and with the people of neighboring countries. Only mercy and the recognition of the rights of others will enable Japan to solve her own internal problems and the problems of her relations with other countries. There is only one thing that can give to Japan this greatly needed change of heart and that is Christianity—the spirit of Jesus Christ and the teaching and example of His life. The need for Christ in the life of the individual is just as apparent as in the life of the nation. When one remembers the three suicides and one attempt at suicide among the Japanese on our steamer going out, when we hear the stories of individuals whose lives have been changed from hopelessness to joy by the message of Christianity, we are made happy by the thought that there is a remedy for all the national and personal ills which we have seen.

Ricksha coolie.

The Christian forces in Japan, both the native Church and the foreign missionaries, are using every means in their power to bring the gospel message to the people. The chief emphasis has been upon education, for the Japanese can best be approached through the medium of books and education. Each grade of teaching is contributing something to the process of Christianizing the people. When the first-year children in the kindergarten are asked, "Where is God?" they nearly always answer, "On the shelf"; but the second-year children usually laugh at the reply. We were told of one little boy who said "God is everywhere. He sees right down inside my head."

One of the greatest opportunities for Christian missions today in Japan is among the women and girls. Certainly their need for the hope and encouragement that Christianity gives them is tremendous. A young girl in the Hokkaido, not a Christian, was fond of writing poetry, and among other verses, wrote the following:

"The Winter comes, the trees shed their leaves,

All is bare.
So is the life of man,
There is no hope."

Shortly afterward, the girl was taken ill, and in the hospital was converted to Christianity. A year later she wrote the following:

"The Winter comes, the trees shed their leaves,
All is bare.
But God covers it all with the beautiful snow.
So is the life of man."

Our schools for girls are rendering a great service not only to Christianity but to Japan in uplifting womanhood. The women of Japan have apparently more social freedom than the other countries in the Far East, but they lack influence, and have no control over their own lives. The man—father, husband, oldest son—is lord, and except in extraordinary cases, the girl has no choice in the matter of a husband. The women of Japan are beginning to demand their freedom which, in the case of non-Christians, means doing as they please. They need Christian education to raise them to a position where their men will be forced to realize that they are more than sweet, attractive dolls, and they need it in order to know how to use the freedom which is coming to them. Last year every girl in our school at Osaka was either a Christian when she entered or became one before the end of the term.

The Woman's College of Japan, at Tokyo, is now extending the good work done by the Christian Girls' Schools into the realms of higher education. It is the only Christian institution for girls in Japan offering this grade of work, and that it is filling a real need is evidenced by its popularity in the two years it has been open. There are now one hundred and fifty-three students in the college and it will be impossible to continue much longer in the present cramped, temporary quarters. A beautiful, new site has been bought in a desirable and accessible location, in a growing residential quarter of Tokyo, and funds are greatly needed for the development of the property. Both the foreign and Japanese members of the Faculty are making financial sacrifices, enduring much discomfort in their temporary quarters in their pioneer work for higher Christian education for women in Japan. The girls are earnest students and have the advantage of hearing lectures from Professors from the Imperial University. Of all the Jubilee objects of our Woman's Boards, there is none more worthy than the Woman's Union College of Japan.

The Presbyterian Church has seventy-eight missionaries in Japan. There are no more patient, hard-working, consecrated group of Christian workers anywhere, and none who have a more difficult task. Working in an environment where the spread of Christianity is slow and gradual, they need and deserve the prayers and increasing support of the Church which commissioned them and sent them out to give their lives to this great enterprise.

THE EARNEST, enthusiastic pastor and his wife, with a few live helpers, had worked hard to prepare a celebration that would make an impression on the town, and they wrote begging that Mr. Curtis or both of us, would come to help celebrate. Mr. Curtis could not go, so I wrote that I would—though I realized I would probably be called on to "speak in public on the stage." By-and-by the printed program cam and in "letters both bold and bright"—"Sermon, Mrs. Curtis!!!" You may be sure that I did *not* give a "sermon," I did make a little talk, but they did not lack for occupation of the time—there were some forty-seven numbers on the program and it lasted five hours or more. The room is low-ceilinged and was shut tight. It would hardly hold a hundred people seated on the narrow benches, but those were taken out and the people sat on the matted floor, as thick as they could crowd, for two-thirds of the space, then all that could manage to worm their way in, stood to look on. (There were about 300.) These last were all non-Christian townspeople, for one great object of the elaborate preparation was to give the outsiders a chance to hear the gospel. Most of the program was excellent and the children did beautifully.

MRS. F. S. CURTIS.

SHIMONSEKI

At a Lonely Post

Julia Latimer Leavitt

Readers of our magazine have often referred to an article in the issue for March, 1915, written for us by the Rev. Harvey Brokaw, called Thinking Brown. *It was a little sketch of the character and the work of Miss Julia L. Leavitt, written with spontaneous appreciation by one who knew them thoroughly. In responding to our request for an article for our Japan number Miss Leavitt writes: "I feel dreadfully overshadowed by that individual put on an embarrassing pedestal by Mr. Brokaw's article sometime ago. I'm afraid what I write may spoil her reputation as an interesting person!" But we welcome the opportunity to give some account from Miss Leavitt's own pen of what is happening in the place where as her chronicler said, she "has poured forth her life in loving service."—Editor.*

Many years ago, in a corner of Japan called Bear-field, an unusually gifted but somewhat eccentric family became Christians. The daughter was sent to a Christian school. The three brothers, in spite of ridicule and opposition, spent much time in preaching Christ to their own and surrounding towns, and helped to build a church.

The oldest moved away. He had been born during one great earthquake, and lost his life in another, while escaping from a falling church building. The second son, who had inherited wealth, stayed at home, sent out his ships, ran his farm, helped the church and the missionaries who came, as he said, "like the short flashes from the revolving lighthouse, not staying long at a time."

The youngest brother went abroad and studied medicine—also socialism—and later became a successful physician in his home town. I have thought that, because we could give only "flashes" instead of a steady light, the young doctor's eager mind, having been wakened by Christian ideas, was fascinated by socialists' dreams instead of the sober reality of Christian service.

The result *might* not have been different, but he was accused of assisting anarchists and in a Tokyo prison paid with his life for his connection with them. It was a terrible blow to the church and to his family. His father and mother had not lived to see that day. He left a widow and two small children. The young widow taught in a church kindergarten for a few years at home, and afterwards entered the Mission's Bible Training School in Tokyo, being allowed to keep the children with her.

Returning from my last furlough I stopped over Sunday in Tokyo with a Japanese lady, a former helper who used to walk with me over the mountain roads of Bear-field, visiting the small groups of believers and telling the Gospel in the village inns along the way. She had known this whole family, so when the tragedy happened, she went with the remaining brother and sister to the prison to receive their dead—which was no easy thing to do—and her courageous pastor conducted a funeral service in the church before the hurried burial.

Grateful for such sympathy and comfort, the young widow came often to visit this good friend. Knowing of my interest in the family, she brought the children to see me when she heard I was passing through the city. The boy has his father's fearless eyes. Both he and his sister are doing well in Christian Schools. Both are taller than the little mother. Much as they had changed since I had seen them in childhood, the change in the mother's face was greater. It had been so sad, so tense, so tragic! But she had found her place in life. In her desperate need she had made God her refuge. This experience gained by the few years of contact with Christian teachers, the study of God's word, the hope of being able to lead others to the refuge she had found, had given her an expression of calmness, gentleness, strength, and even happiness, which I was thankful to see. I hope her life and work may some day take away the stumbling-block her husband had (perhaps innocently) left in the town where they had lived.

I had always loved the place and had

many questions to ask about folks there as we sat in my friend's pleasant little parlor while the rain poured down outside.

Suddenly the widow's young daughter spoke up. *"Sensei"* (teacher), she said, "I have a friend who went to the same school that I did before I came here. She writes to me often, and lately her folks have moved to your town, Tanabe, where she goes to High School, and she says she lives just across the street from your house. She wants to know you. She used to go to Sunday-school with me, though none of her family are Christians. I am praying for her to believe in Christ. When you go back please get acquainted with her and teach her!"

I gladly promised to do so, and found it easy. When I arrived in Tanabe late one night last September, this girl, with other neighbors and friends, was waiting at the landing. A few days later she came bringing me a note from her friend in Tokyo, sent, I knew, to help along the acquaintance.

How dependent we are on mutual help, and how often help comes from unexpected places! Old ties with Bear-field put me in touch with this young girl, and she in turn gave me what I long had wanted—the opportunity to know in a friendly way some of the other girls of her school. Its atmosphere had been very forbidding towards anything that looked like Christianity—though some of the girls who had once been in the Sunday-school *had* come to borrow the paper wings of the Christmas angel, with my dotted swiss curtains for angel draperies, when they were having a school entertainment. But High School age had always meant graduating from Sunday-school.

The baby's mother.

The "sunniest one's" baby.

Miss Leavitt's "boy," Paul

Now a nice bunch of six High School girls come to both church and prayer-meeting and they are learning a song for Christmas. My little neighbor across the way came, bringing her Bible last Sunday afternoon. One of her questions was: "How can I learn to love God?" It is a joy to teach one who asks so simply and sincerely to know the Way.

The wish to learn or practice English has always made it easy for boys to come. A class of nearly twenty meet to study Mark's Gospel in English at the church on Sunday evenings—frankly for the sake of the English, but they stay for the pastor's sermon afterwards. Such classes have not been without good results, but the work is hard because their limited knowledge of English makes one feel as if she were talking through a blanket! A graduate of the girls' High School came with a special request for English, which I could not refuse. She is preparing for entrance to a school of music. Any thing I can do to advance music in this country is furnishing a possible tool for the Church's need, now and in future.

My greatest satisfaction is with the children in Sunday-schools and early evening meetings. Work for the outstation seven miles away is waiting for the completion of a new building which our good landlord is putting up instead of the dingy, dark one so long in use. The delay just fitted my own need to avoid the long walks for awhile, because of a hurt which I got while moving furniture soon after I came back. It is better now. We hope to begin the meetings again at Christmas time.

The church has a promising number of enquirers, but deaths and removals have left but few of the older Christians here, and I miss their friendly visits. Indeed, it has been a bit lonesome since I came back this time. My once full and lively household has dwindled to one little maid to help with my house work. My big boy, Paul (who objects now to being called a *boy*), is still away at a Navigation School and hopes to become a real sailor next year. The young woman whom I had depended on for help in Mission work was needed, and suited, for more important work in Wilmina School. The Kindergarten takes care of its own teachers now, so none of them live with me. Those who used to keep the organ busy and fill my house with song and laughter have married and scattered to homes of their own—one in Chosen, one in far India, one in America, others in Japan. The very sunniest one of all writes often to tell of her home, church-work and baby.

I am expecting a new helper next month, for work with the children and in the homes—mine and others. I want always to keep a friendly, neighborly house where people feel free to come, and I am thankful to be back again and "on the job."

Conditions and people change, but the words "Lo, I am with you always," is the same as ever.

TANABE, KII

The Story of Mrs. Ito

LILLIAN A. WELLS

MRS. ITO was ill—several things ailed her. T. B. was one, melancholia was another. She shut herself into her tiny house and spent a good deal of time weeping. She wanted to die, for what was there to live for? No hope, no joy in the future, nothing but despair!

The attending physician had a wife who a year or two before had suffered also with melancholia and when she became a Christian it all left her. He told Mr. Ito about it, and Mr. Ito tried to persuade his wife to go to church. Not one foot would she put outside her house—so he decided that he would go himself and he would listen to the sermon and tell all about it to his wife. But there were some things he could not understand and he felt that his explanations were not sufficient so he came and asked us to assist his wife.

This we did—we sang hymns to her, the gospel story was told her simply and her husband got for each of them a Bible. We prayed with her and for her. We took her cut flowers and potted plants

(all of our own raising). We got her to open her doors and look out at the little river that flowed past their tiny bare yard, and called her attention to the grain fields beyond and the beautiful mountains in the distance, showing her how the love of God was revealed through it all. Days and weeks went by.

Then one day we met Mrs. Ito on the street. She said, "You told me to get out and so I am trying it." She came to church and after some months had gone by, one happy Sunday morning at church she and her husband made public confession of their faith. Mr. Ito had long before this become a Christian but waited for his wife that they might make their confession together. I wish I could tell you that she had received health of body also, but that I cannot do. She is slowly dying of tuberculosis (so common in Japan), but she is facing the future bravely, calmly—yes, cheerfully—for she knows Whom she believes and so she trusts. A little maid servant of hers told us that Mrs. Ito is the kindest person she ever worked for. She often sings hymns and was so much interested in her Bible that the little maid wanted to know the way of salvation also. Mrs. Ito rarely can get out to church now but despair and melancholy do not now keep her company. Her doors are open, and she loves the flowers that now fill her yard, she loves the sunshine and the blue sky and the changing seasons, for they all tell her of the love of her Heavenly Father, and so she is waiting with joy for the summons that will call her to the mansions prepared for her.

But what of the thousands of women and children and girls—yes, men too in Japan who are still sitting in the dungeon of Despair? They, too, want release. Will you not do all in your power to release them also?

In One Small Corner

JESSIE RIKER

MY LITTLE CROOK in an island is very full of people and they are very occupied with their own lives and affairs. We have six evangelists in this part of our field, each one working in towns of from five to twenty thousand people and no other denomination has any work here, *the responsibility is ours.*

We who belong in Japan have heard grievous things this summer about the revolution in Korea, the persecution of the church, etc. Surely these things will show the Christians at home that this land needs a helping hand for a long time to come, that they may learn to reverence God. Yes, they must begin further back than that, and learn that there is but one God and "Thou shalt have no other Gods before Me." Christians must not expect too much from this country which does not claim to be Christian.

Prices steadily climb and have reached dizzy heights. Men are leaving the ministry in order to make a living for their families. We are puzzled to decide what to drop in order to support the remainder a little more adequately.

We held our first Station meeting in Tsu with Mr. and Mrs. Hannaford, who have made an energetic beginning there. We joked over the leaking roof and windows bestowing a surplus of water where it was not wanted and the belligerent pump refusing to yield up any water where it was greatly needed, but the leading query with them is how to get any heat this winter, for the price of coal makes it impossible to use the furnace with which the house is provided.

I am now about half through with an evangelistic trip down the coast of the Ku peninsula. Leaving Yamada, I had six hours on a boat, was met on the beach at Nagahima by the young evangelist and his mother and taken to their home which is also the preaching place in a town of five thousand. Here the mother, an old friend, settled me on the floor with a tiny cup of tea, in due time gave me a supper of rice, fish broth, radish pickle and tea,

Our Missionaries in Japan

AND POST OFFICE ADDRESSES

Miss Lena G. Daugherty,	Tokyo	Mrs. L. C. Lake,	Sapporo	Mrs. G. W. Fulton,	Osaka
Mrs. W. Imbrie,	"	Miss Alice M. Monk,	"	Mrs. John E. Hail,	"
Miss Matilda H. London,	"	Miss Sarah C. Smith,	"	Mrs. D. A. Murray,	Tsu
Mrs. J. M. McCauley,	"	Miss Sarah F. Clarke,	Kanazawa	Miss Agnes E. Morgan,	Yokkaichi
Mrs. T. M. McNair,	"	Mrs. J. G. Dunlop,	"	Miss Jessie Riker,	Yamada
Miss Elizabeth P. Milliken,	"	Miss Alma G. Eaton,	"	Mrs. J. B. Hail,	Wakayama
Mrs. A. K. Reischauer,	"	Miss Janet M. Johnstone,	"	Miss Mary H. Ransom,	"
Mrs. David Thompson,	"	Mrs. M. C. Winn,	"	Miss Julia L. Leavitt,	Tanabe
Mrs. T. D. Walser,	"	Mrs. Harvey Brokaw,	Kyoto	Miss Ann E. Garvin,	Kure
Miss Annie B. West,	"	Mrs. H. D. Hannaford,	"	Miss Gertrude S. Bigelow,	Shimonoseki
Mrs. G. P. Pierson,	Nokkeushi, Kitami	Miss F. E. Porter,	"	Mrs. F. S. Curtis,	"
Miss F. E. Davidson,	Sapporo	Miss Sallie Alexander,	Osaka	Mrs. R. J. Dosker,	Matsuyama
Miss Elizabeth W. Evans,	"	Miss Katherine Arbury,	"	Mrs. J. E. Detweiler,	Fukui
		Miss Grace P. Curtis,	"	Mrs. T. C. Winn,	Port Arthur, Manchuria

Reinforcements: Miss Mary V. Alexander, Miss Louise Chapin, Mrs. W. C. Lamott, Miss V. M. Mackenzie.

In this country: Mrs. R. P. Gorbold, Parkville, Mo.; Miss Lila Halsey, Terra Ceia, Fla.; Mrs. W. F. Hereford, Lebanon, Tenn.; Mrs. H. M. Landis, Oak Lane and Lawton Ave., Philadelphia, Pa.; Miss Ida R. Luther, 197 E. 105th St., Cleveland, O.; Miss Carrie H. McCrory, 411 N. Linn St., Iowa City, Iowa; Miss Mary D. McDonald, 700 W. Main St., Cherokee, Iowa; Mrs. G. W. Van Horn, 1015 N. Hudson St., Pasadena, Cal.; Miss Lillian A. Wells, 541 Lexington Ave., New York City; Miss H. C. Whitener, Stanley, N. C.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At Vancouver, Nov. 18—Rev. and Mrs A. B. Dodd from Shantung. Address, Greenwood, Mo.

DEPARTURES:

From Vancouver, Jan. 22—Rev. and Mrs J. T. Bickford, to join the N. China Mission.
From San Francisco, Jan. 28—Dr. F. J. Tooker, returning to Hunan
From New York, Jan.—Dr. and Mrs. H. R. Boyes, to join the Syria Mission.

RESIGNATION:

Mr. and Mrs. A. W. Gillies, of the Chosen Mission. Appointed 1913.

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and here the evening meeting was held. Some forty children formed the cheerful advance guard or front line or something behind which half as many adults took shelter and all listened very patiently to a sermon that began for the children and ended for the grown-ups.

Next day the afternoon took me on to the next town, a place of ten thousand people, three hours farther on. A hasty supper and unpacking of cornet and hymn-book and a few minutes walk and another meeting was in progress. Here was a space of dirt floor and a space of matted floor but the street suited the majority better than either. I blew and the preacher sang valiantly, if not to say musically, and an audience of about a hundred souls viewed the performance without comment, some sat and more stood patiently while I preached until I got through (something one dare not do in America!). Then I departed with my bundle of Bible, hymnal and tracts, cornet-case and rack, and the large sheets of written songs that are pinned up for all to see, the roll of Bible pictures and an ancient and honorable chair for whose many infirmities I had far too much respect to venture to sit upon it!

Next morning I expected to go on a launch to the next appointment, but the hotel people thought one day as good as another and did not get my baggage to the beach in time so I was a fixture until the steamer came at six in the evening, landing me on the next strip of sand between ten and eleven o'clock, too late for any work that evening. This is a hard landing place, a long strip of gravel to plough through before reaching the beaten path, but a little room in a hotel lay at the end of it and here over cups of tea the evangelist and I planned for the next day and looked at the mail sent here from farther down the line. The result of the missed boat and other appointments was a pushing on the next day to Shingu for the Saturday night and Sunday morning services. With thanks for the mercy I order a seat in the taxi and bid good-bye to boats for a few days. After the taxi the

ferry, after the ferry the rocky river-bed, after this the street. Then a message to the evangelist, the appearance of his smiling face and then the little well-worn church with cement floor, the faces of old friends, the windows full of glittering eyes and the opportunity once more to present "Christ and Him Crucified."

YAMADA

In Manchuria

(MRS. T. C.) FLORENCE B. WINN

IT HAS BEEN a great privilege to take two trips into Manchuria. To be sure, a policeman appears at the border to examine passports, but he smilingly says "You do not need to show your passport, I know you." Likewise for the same reason the custom house officer puts the chalk-mark on our baggage without examination. On more than one occasion a trainboy has stopped to tell us that he had been baptized.

In many places where the Christians are yet too few to build a church the meetings are held in the station-master's house. Japanese in Manchuria reside in houses built of stone or brick and heated with Russian stoves or steam, so they are comfortable within doors, but they have not yet learned to dress to withstand the cold when out of doors, so there is much illness and mortality among the children.

Our own house, owned by the Mission and built by the Russians, is a warm one. It is built of brick and stone and formerly had no windows on the north side, where there is constant cold wind. We had one long narrow window put in six feet above the floor to make the dining-room lighter. In almost every newspaper we read of someone in the interior being robbed, but Port Arthur is well policed by the Japanese and we feel safe.

All Oriental Christians carry their Bibles and hymnbooks to church and prayer-meeting. Perhaps you think there is no connection between Japanese policemen and Christians carrying Bibles but there is, as I will tell you. Our one servant is a Christian Chinese boy who goes every Wednesday to prayer-meeting in his church in Old Town, three miles away. One evening recently he was returning from prayer-meeting a little late—after ten o'clock—and a policeman stopped him, asked him who he was and where he was going. He replied that he was Winn's boy and that he was returning to his master's house after having been to church. The policeman was not satisfied with the answer and told him he must prove the truth of his words. He produced his Bible and hymnbook, and showed them to the officer of the law who was

Pilgrim placing paper prayers on steps to Myogi temple.

then satisfied and permitted the boy to proceed on his way. We sometimes think we are too carefully watched, but I am very thankful to feel safe especially when Mr. Winn is away on his itinerating trips. I have been with him only once, on my way to and from Shimonoseki, for I have so many Bible classes it is not easy to get away.

Many of the Christians in Dairen are prosperous and give freely to the church. Of particular interest are two Christian men, each at the head of a large hospital. One of these men is a physician and owner of a private hospital, the other not a doctor but manager of one of the largest Government charity hospitals in Manchuria.

The Christian physician has in his hospital a guest room which may be occupied at any time by the missionary in his visits. It was our good fortune to be entertained there and to be taken by the physician in his new Overland touring car to dine at the best hotel. Upon returning to the hospital he conducted us to the guest-room himself, though he is a busy man working every night until eleven o'clock. Before leaving he said, "I wish to have prayer with you," and then offered a most earnest petition that our visit might result in much good. He is known far and wide as the kindest physician in that section, hence there are many patients in his hospital and he is a wealthy man. He often goes to his pastor and asks how he may use to best advantage money he has for the Lord's work.

The manager of the charity hospital was, before his conversion, simply of no account. He was one of the first to be baptized after the work was started in Dairen. He soon became interested in charity hospital work and unaided for ten years he solicited funds and built up such an institution that the Government began to give him cases and a small appropriation. Finally it erected for him a fine large building and installed him as manager, with Government appropriation sufficient to cover all expenses.

Everywhere in Manchuria we meet the graduates of our mission schools for girls. They are wives of the pastors and other leading citizens. They play the organ in the churches, they teach in the Sunday-schools, they conduct women's meetings and their homes are examples of what a home should be.

JAPANESE CHILDREN

"In the poor family, where the mother tends the small shop that invariably occupies the front space of every house while the father goes outside to work, the care of children devolves largely on the grandparents. It is no unusual sight to see an old woman, bent and wrinkled and toothless, carrying on her back a heavy boy five or six years old. In the street cars, it is the children who are provided with seats first, the older people taking such space as is left, or remaining standing. But filial obedience and affection is the cornerstone of family life in Japan, and if for a time little children accept as a matter of right the generosity and unselfish devotion of their elders, their turn for sacrifice is not long delayed. The time comes when, as an equal matter of course, they take upon themselves the support and care of their parents. Such an institution as an old people's home would be deeply revolting to a Japanese; it would shock him to the very fibers of his moral being.

"With towels around their heads by way of protection against dirt, working women, sometimes counting among their numbers the very old, are to be seen mending the roads, driving piles, leading pack animals along mountain passes, tending charcoal ovens, weeding the grounds of public enclosures or private residences, up to their knees in mud preparing the rice fields or transplanting the young shoots—and not infrequently, even during the hours of their most arduous labor, the ubiquitous baby constitutes an added burden laid upon their already overburdened backs. A seventeen-syllable Japanese poem expresses with delicate suggestion the weariness that these mothers and grandmothers of Japan must often feel—'How hot it is! . . . and, oh, this baby catching at one's hair!' Children are Japan's flag of imperialism flung broadcast over the face of the land. Shintoism, the ancient religion of Japan, with its emphasis on reverence for ancestors, requires children to maintain itself; the modern industrial system requires children to feed into its factories; the Emperor needs children for the advancement and strengthening of his Empire. Children, accordingly, there are.

"Japan Proper is a narrow and diminutive country. Its area of roughly 150,000 square miles is somewhat smaller than that of California, while its population is twenty times as great. Japan's farm area is less than half that of the single state of Iowa. It follows that Japan is the classic land of intensive agriculture."—*From Asia.*

"AND HE WENT AWAY INTO THE BORDERS OF TYRE AND SIDON"

JOHN FINLEY

I

From this same bordering cliff did He,
No doubt look out upon the sea,
Wonderingly,
Lovingly,—
Out toward the world of you and me,

II

"The world-of-you-and-me"—shall we
Not daily look across the sea,
Gratefully,
Lovingly,
Back toward the land that made us free?

NEAR TYRE, 1919

A Striking Comparison

REV. HOWARD D. HANNAFORD

I CAN INTELLIGENTLY COMPARE SYRIA AND JAPAN, as I spent three years in the former country and have lived two in the latter. As a land, Syria is absolutely different from Japan. It is a bare, rocky land, in almost any part of which poor wanderers, like Jacob, can find nothing but stones for pillows. There are very few trees—a few olives in the coastal plain, some pines on the mountains, two small groves of cedars, all that remain of the ancient glory of the Lebanon and, near Damascus, orchards of fruit trees, which make the Moslem think it Paradise. For the most part, the pedestrians in the country walk under the beating rays of the sun, expecting no shade, except perhaps the shadow of a mighty rock. It sounds unattractive, but in reality these barren mountains have a great beauty of their own; intense color and wonderful reflection of light; the moun-

tains of Japan, with their blue shadows and abundant foliage, are at the opposite end of the spectrum from the yellow, brown and pink of the Lebanon Mountains. . . . Syrians are a supine race, compared with the aggressive and independent Japanese. The Syrian will grovel in the dust before a benefactor, the children in the villages attempt to kiss the hand of the visiting missionary. . . . But the Japanese people, as a whole, will not receive condescension: the missionary who condescends to them finds himself stranded on his lofty perch; they simply do not know that he exists. . . .

We missionaries in Japan often consider our problems of tactfulness and self-effacement extremely delicate and trying; but, having seen a church where the missionary can — although he does not—lord it over the people; and another where the missionary at times seems to be merely tolerated, I think we should much prefer the latter, even though it is harder on the missionary. Certainly an independent spirit means stronger Christians and a more active native church.

The stoical calm and poise of the Japanese would amaze the Syrian. He becomes violently angry in a moment, gets over it as quickly, laments loudly over his dead and is very demonstrative in his affections. The friendliness and generous hospitality of a Syrian warms the heart and it is easy to form real friendships with Syrian students. The missionary cannot help but love them, and he misses that frankly affectionate atmosphere in more dignified and reserved Japan. . . . The Syrian Mission has been called, sometimes by way of criticism, the Gilt-Edge Mission, and perhaps that is a proper description; it is gilt just around the edges and the iron of the missionary's daily life is not visible. The tourist sees the missionary living in a stone house with handsome tiled floors and Oriental rugs which in the United States would be very costly —"a regular palace," he says—but he does not know that most of these stone houses are owned by Syrians and merely rented by the missionaries; that stone is the only cheap building material, and that Japanese matting or American carpets would be truly extravagant floor-coverings in Syria. . . . The Syria field is a small one and has been divided territorially, so that there is no duplication of work or denominational division. The Syrian Christian does not know what a Methodist is, nor does he understand the term "Presbyterian," even though most of his country is occupied by the Presbyterian Mission. A Syrian Protestant College student, who came to America for further study, said to me, "They say you are a Presbyterian, what's that?"

TOKYO, JAPAN.

CONSCRIPTS OF CONSCIENCE

IX

"Then we agree, Dr. Earle, on the treatment to be followed? You are as convinced as I that it would be useless to operate farther?"

It was Dr. Minot Balfrey who spoke. Mary gave a sorrowful assent. Several days had elapsed since Ilien Siu had suffered her accident. They two were seated in the office of one of the Hospital surgeons, who, having shared in the consultation just closed, had excused herself, begging them to use the office freely.

As question and comment concerning the case was followed, a desultory thought or two strayed through Mary's subconsciousness:—she need have had no misgiving lest the Hospital staff would look with disfavor upon Major Balfrey's entrance upon their domain. It was Ilien's right to choose him, but more than that, it was obvious now that his coming into a certain relation with the local staff was counted an enviable honor. For plainly this man was hard pressed by many who would gladly have lionized him as a war hero of high distinction. Mary was able to sit thus vis-à-vis with the Major (for he was still most often given his military title) without discomfort for him, for herself. She was convinced now that Captain Preston's surmise was well founded; some reconstruction of the marred visage had taken place, rendering it by no means normal but by no means repulsive. The eyes were spared; but in them lurked a sadness unchanging even when he smiled. These considerations faded quickly from Mary's mind now the Major was speaking of the mournful waste, as it seemed, of the little Chinese student's valorous struggle to gain her profession.

Some note of complete finality in his words gave Mary a sharp contraction of heart.

He answered the appeal in her eyes only by a significant motion of his hand.

"I think she wishes to have some private talk with you, Dr. Earle," he said. "There seems to me no reason why you should fend it off; let her talk, not just now perhaps, but by and by. It will do no harm. I can see that the child has a heavy load on her heart."

"She knows?" Mary murmured; the question was easy to ask.

"Yes, I couldn't evade her question, although this should have been for you to do. It is a tremendous problem, China—is it not?" he continued, seeking perhaps the aid of the impersonal. "When you consider that a fourth of our race are Chinese and that today only about six men in a hundred in China, and one woman in a thousand, can even read, it gives us pause in our glorification of human progress. Common sense would seem to suggest practical measures of uplift over there."

"I sometimes wonder," said Mary slowly, "if now after the war, there will not develop among us at least some slight sense of world responsibility. Even toward China," with which she rose. The consultation was plainly over.

Major Balfrey rose also and turned, looking abstractedly from the window. As he stood thus no mark of the havoc wrought in his face by shell fire was visible; Mary suddenly perceived the strength and nobility of his face and head. Something of unconscious command in his bearing caused the soldierly element in the man to predominate over the professional, she thought. The wicked wreck of his native harmony of physique smote her as it had not before and her breath quickened.

"Even toward China," he repeated, "Yes, it is easier to give ourselves body and soul for Europe than for Asia, is it not? The human kinship is closer. I am inclined to think that only the missionary temperament is sufficiently gifted with imagination to enter into vital sympathy with Orientals."

Mary was now at the office door.

"We hardly look upon missionaries and those who send them as highly imaginative, do we?" She turned to say, "Do you really think there is a missionary temperament?"

"Why, yes. I think so," Major Balfrey replied reflectively. "The man of that temperament, or the woman, volunteers you know, from youth up, so to speak. It is in the blood."

"There are others, I suppose," said Mary, "who have not the volunteers' vision but become conscripts under orders from conscience."

"Conscripts of Conscience," repeated the Major. "Where have I heard that phrase? It is a good one."

"I have noticed it in a poem by Percy MacKaye. Good morning," and the door closed on Mary.

X

A week had passed. Mary Earle sat beside Ilien Siu's bed in the narrow hospital chamber which was irradiated with light of the setting sun. The figure outlined beneath the counterpane had shrunk to what seemed the proportions of a child. The face once rounded and blooming was sunken, the features sharpened, the eyes abnormally large. Still the smile with which Ilien gazed in Mary's face was of piercing sweetness and there was only weakness, not agitation, in her voice when she spoke.

"The others call you Merle, may I also?" she asked.

"I want you to. You are very dear to me."

"You are kind and you speak truth,—you and Dr. Balfrey. You cannot know how good a man he is; you have not seen him, as I have in the very, very hot summer, working day and night among the Chinese, down in the worst parts of New York. He one of the Jesus Christ men, Merle."

Mary smiled and touched tenderly the soft black cloud of hair above Ilien's brow.

"What a beautiful thing to say of anyone," she said. "What is it you want to find, Ilien? Can I help?"

"It is only this; I have it now." As she spoke the girl drew from under her pillow a tiny folded leaflet.

"I have three things, or four, to give you, Merle," she said softly, "but this is the best. It is truer than the gold of my chain which you will wear for me, and clearer than the topaz, the charm which hangs from it. This is the very truth about us," saying which she slipped the leaflet into Mary's hand. "This is the way we think and live in China, the best of us."

Mary glanced at a title on the narrow sheet, *It Need Not Have Been,* and the author's name, —that of a woman physician. A heart sickening pang smote her. Why had not she, Mary Earle, known how to write a thing like that? Why had she never until this hour concerned herself vitally with her friend's heroic purpose, with what lay behind it? The passion of grief and remorse, albeit kept in strong control, swayed her soul inwardly.

"I shall read it and always keep it, Ilien," she said, and her voice did not tremble.

Again the smile, but it passed quickly and for a moment Ilien's eyes were fastened on Mary's face in a sudden mortal appeal.

"Merle. I have something I must say." Ilien's voice was as if she were now in breathless haste. "If it is wrong you will forgive . . . You know now I have thought of nothing, day or night, all these years but being ready to go back and help my people . . . But that is over . . . I cannot . . . You, Merle, you do not know what our women . . . our little children suffer . . . We have not talked of that before . . . but now . . . is it too late? . . ."

Mary, watching the white face, noting the fluttering breath, keeping her finger on the pulse, bent her head.

"You can talk a little more, dear, do not hurry so . . . We have time" . . . to herself she added, "a very little time, now."

Ilien's face relaxed to its wonted passive calm.

"That is good," she murmured. "They suffer more than is human to suffer,—our poor people . . . Our doctors know only sor-

cerer's craft, not mercy, not science. Our little babies die fast, Merle . . . seventy in each hundred. Our women are tortured, yes, terribly tortured . . . and so few Christian doctors come . . . Here you have between two streets perhaps ten,—perhaps twelve. With us there is often, for two million people, —yes, more than that—one doctor . . . I see by your face, Merle, that you believe me; you comprehend now what it must be that I can, after all, help nothing."

Mary nodded; this time words would not come. There was a silence and then, like the voice of a third person, Mary heard her own voice. It was asking,—

"What can I do, Ilien?"

The answer came direct with death's own urgency.

"You can go for me in Christ's name. You are ready now. I had still a year. There will then be gain, not loss."

Mary took both the pale hands in hers and looked down into the face, meeting its poignant appeal full and steadily.

"Yes, dear Ilien. You can trust me. I am ready. I shall go in your place and do my best. I am your substitute, God helping me."

The smile which flickered over the parted lips, at first incredulous, was a heavenly radiance when it had reached the eyes. The moment, supreme to both, passed. Ilien, satisfied, turned her head on the pillow, murmured, "God bless you, now I can rest," then, exhausted, her hands folded on her breast, her eyelids dropped and she fell asleep.

I HAVE two clippings, one of which makes me profoundly grateful I am an American. the other of which makes me profoundly ashamed of some Americans. The former records General Pershing's splendid stand for purity among his men; the latter tells of an American alcohol king who proposes establishing a $2,000,000 brewery in China. Here licensed vice is slowly destroying society physically, socially and *spiritually*. We in America do not wish any imported immoral standards or consequent evil habits from trans-atlantic lands. Now turn the tables. How do you think we in the Orient look upon the invasion of breweries from America? Heathen China is protesting to Christian America, just as long ago she protested to Christian England. (REV.) GEO. P. PIERSON.

NOKKEUSHI

A FEW MINUTES AGO the telephone bell rang and Miss West was called up to recite the Lord's Prayer, sentence by sentence, in order that a nurse, in one of the hospitals of the city, where Miss West has a well-attended Sunday evening meeting, might write it down. This is only one of the many instances where our telephone does evangelistic work. Sometimes exposition of some passage in the Bible is asked for, etc. The telephone was the gift of a dear friend, who saw the need when she was a guest in our home some years ago. It has been a great blessing, as well as an eliminator of the hindrances of time and distance in our work. We can but hope that she knows now, that she is still, through her many gifts, doing the Lord's work on earth as she is surely doing it in heaven.

TOKYO (MRS. T. M.) CAROLINE A. MCNAIR.

JUST NOW there is a great deal being said and written in the newspapers and magazines about the higher education of Japanese girls, and we are hoping that it will mean a real step forward in that direction. No doubt, what is written of the women in England and America has stirred folks up more than usual, and they know that if their nation is to take the place they wish it to, after the war, the women must be able to do their part, too.

(MISS) MATILDA H. LONDON.

AT THE ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS of Foreign Missions held in the Assembly Room of our Presbyterian Foreign Board on January sixteenth, about one hundred delegates, representing twenty-four Boards, were in attendance. Wonderfully terse, condensed and informing reports were presented by the Committees on Student Work, Summer Schools, Methods of Work, Publications, Rainbow Meetings, etc. The relation of the Woman's Boards to the Interchurch World Movement was discussed and plans outlined by Mrs. Montgomery for the gathering of representative women in Washington the last days of January. Interesting sketches were given of work and progress in the union educational institutions on the foreign field, and of advancing effort to provide Christian literature for foreign readers. At each of these annual Federation gatherings there is an increased sense of solidarity and of the strength which comes from the consciousness of a united high purpose.

E. E.

ONE of our missionaries, in order to obtain money to start the needed new school building at her station, wishes to sell for the best price possible her diamond ring. The ring is 14-karat gold, with diamond a little under a karat, set in platinum. Nine years ago the ring cost $107. The highest offer so far received is $130, but as diamonds have increased greatly in value, it is hoped some one of our readers may offer a better price than that, especially in view of the object toward which the money is to go and the motive which prompts the sale. Address correspondence to Rev. Geo. H. Trull, 156 Fifth Avenue, New York City.

EDITORIAL NOTES

We are told that the first edition of the Encyclopaedia Britannica devoted to the subject of Japan twenty-five words; the last edition devoted to the same subject one hundred and nineteen closely printed pages. This is a typical illustration of the geometrical progression of Japan's development. She herself does not realize what a part the preaching of Christianity has played in that development. Just as the writings of the Hindu poet, Tagore, are permeated with the mind and feeling of Christianity though he gives no credit to Christ, so students of that religion tell us that Buddhism in Japan has been completely transformed under the influence of Christian ideas. Greater and more widely recognized will that influence be in the modern era of unity and cooperation among all denominations of Christians, an era which will weld into one army many detached regiments. There are thirteen mission boards represented in Japan, but the need is not for fewer workers but that those already there may be able to gain the more powerful impact on agnosticism, atheism, heathenism and indifference which will come from cohesion of force.

After careful study of the resources at home and the needs abroad the Board of Foreign Missions has decided upon a proportionate increase in the salaries and the furlough allowance of our workers abroad. In many of their fields the increase in their cost of living has been greater than in this country. This increase will involve an additional annual expenditure of over two hundred thousand dollars, but it is conceded to be an imperative necessity. We have seen how in our own country one class of workers after another has struck for higher salaries, those who can not do this having had to change their way of living to conform to resources cut in half. Yet in our churches there are many who have grown richer instead of poorer, many too, who love to give out of their poverty. So the Board feels that it can count on the Church to stand back of this necessary advance.

"The last woman of the last church" is called upon to remember the Day of Prayer, February twentieth, and even after that day to continue in earnest, persistent prayer for the united evangelistic campaign so that on Easter Day there may be seen hundreds of thousands of new believers coming into the Church of Christ.

That student of Japanese life and character, Dr. Sidney L. Gulick, says that citizens of the United States persistently misunderstand what Japan wants of our country. She does not claim, as many suppose, the opportunity for free immigration. For ten years she has carried out the so-called "gentlemen's agreement," and thereby has diminished her adult male population in the United States by fifteen thousand. She does claim that those Japanese who are here should receive the "equal protection of the law." Dr. Gulick says: "The great problem before the world today is the problem of the relation between the white and yellow races. On Christian principles alone can this problem be solved. Do we really want to have the Kingdom of God prevail in our relations with Asia?"

Miss Leavitt writes of the many new impressions she receives in going back to her field. "Democracy and freedom," she says, "are words which used to be spoken with explanations and apologies but they are now in common use. A caller remarked, "We did not know the conditions these words implied until recently. The real thing is nothing to fear." There is an uneasiness and restlessness in the local church akin to that in labor and political affairs—a dissatisfaction which I pray may mean a real awakening and revival. I wish there could be more sympathy with Japan as a

nation as she is finding her own readjustment in the world and more prayer for the coming of Christ's Kingdom here."

THOSE in charge of women's missionary work in Canada sound a wise appeal for volunteer missionaries. Trained workers for hospital and institution service, competent educational leaders are both scarce and expensive. Every form of supply for service is only obtained at greatly increased expense, yet many dependable givers have had to decrease their contributions on account of their own heavy expenses. "We have no such system as the V. A. D.'s to fall back upon. Can this system not be adapted in some way to missionary schools and hospitals? Are there no young women of means and training willing in these new days to volunteer for such a field of labor?"

AS WAS MENTIONED in our February issue there was a large gathering of representatives of the Presbyterian Church held in connection with the Interchurch World Survey Conference in January. Many Board officials and well-known ministers and laymen were present, indeed those attending represented so many of the organized activities of our Church that, though they had no legislative power, their decision as to the advisability of the Church's identification with the Movement would naturally have great weight. With but one dissenting vote the following resolution was adopted:

"We, the official Presbyterian delegates to the World Survey Conference of the Interchurch World Movement, being sufficiently advised of the general proposals of the Interchurch World Movement,

"RESOLVE, That it is the sense of this meeting that the Presbyterian Church in the United States of America should enter wholeheartedly into the Interchurch World Movement, trusting in the wisdom of coming General Assemblies, and the guidance of the resident Holy Spirit of God, to lead us to best results." *

Only one of the number of representative Presbyterian women at this gathering expressed an opinion. This was strongly in favor of the resolution. Sometime ago when the question was mooted of women being sent as delegates to the Episcopal General Convention an authority remarked: "We think that if there is any thing in connection with the Church that the men will do, it is better to let them do it!" Somewhat the same tone is observable in the Interchurch Movement. Dr. Taylor says: "The women must consider what is their share of the unoccupied fields." But there is an evident realization of the fact that church women are already highly organized and attention is being largely concentrated on enlisting men.

* Similar action has since been taken by Executive Committee of General Assembly.

REV. DR. WM. P. MERRILL, a member of our own Foreign Board, in a sermon in the Brick Church, said:

"At Atlantic City we caught the vision of what the church of the future may be, the only true and sure way by which we can move out of what the church is into what the church should be.

"The Interchurch World Movement is going to make trouble for us. It will challenge our professions, tax our resources, upset our plans and our theories, lead us on untried paths where faith alone can poii t e way. But it is all the more a call from God that it comes thus to test and try our professions. Only by utter readiness to become in full measure a church with a mission to the world can we escape condemnation and death in this day of reality and stern demands."

AT THIS DATE no more detailed news has been received following the cablegram announcing that the mission house and church at Jalapa, Mexico, had been ruined by the earthquake, that the contents were being salvaged, and the mission force were active in relief efforts. Jalapa Station is further east than Mexico City, between there and Vera Cruz on the east coast. Rev. and Mrs. H. A. Phillips were transferred from there to Yucatan, and the Rev. and Mrs. Lorin H. King went to Jalapa in 1917. Presbyterian property there consisted of buildings valued at $7,250, on land costing $6,000.

HOME DEPARTMENT

Unification Progress

(Mrs. C. B.) Harriet B. McAfee, *Chairman Unification Committee*

The six Woman's Boards of Foreign Missions and the Assembly's Board have now accepted the recommendations for union made by the Unification Committee which met in Chicago, November 12, 1919.

A fine generous spirit and great faith have been apparent in the consideration of this report by the various Boards, because much that was recommended by the Committee has had to be accepted on faith. That same high confidence will lay upon those who will be responsible for working out the details a larger responsibility for meeting as far as possible the desires of the present Boards in the new plans.

Now that the report has been accepted a Nominating Committee, elected by the new national Board so that it can be properly constituted at the Jubilee celebration of the Woman's Boards to be held in Philadelphia at the time of General Assembly in May, 1920.

The following general principles governed the Woman's Committee on Unification:

1. The time has come when the women should have a voice in determining and in executing policies both at home and on the field.

2. They should not attempt to do this alone, but in the closest cooperation with the Assembly's Board, maintaining and emphasizing the cordial relations which have always existed between the Boards.

The great problem before the Unification Committee was how to create a strong national Board and yet preserve as far as possible the indispensable resources existing in the six Woman's Boards. After long and earnest discussion of this problem the Committee came to the conclusion that the final decision regarding the nature and method of territorial organization must be left to the new Board, in consultation with the present Boards, whose knowledge of their own local conditions, problems and desires would be influential in helping to shape the new plans. Certain general recommendations were made by the committee for territorial organization and are now accepted by the Boards, but they are only suggestive and will of course be subject to the decision reached by the new Board after its conference with the present Boards.

It was the strong desire of the Committee to make all its recommendations broad enough to leave to the new Board entire freedom in making such plans and policies as shall make a strong national Board which can speak with authority for all the women of our great Presbyterian Church in their foreign mission work.

It has therefore been decided that:

1. The new Board shall be auxiliary to and cooperative with the Assembly's Board of Foreign Missions.

2. It shall be called The Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A.

3. It shall make the general plans and policies for the work of Presbyterian women in Foreign Missions.

4. It shall be elected by a delegated body and represent all parts of the country.

5. It shall consist of forty-two members, at least thirty living in or near New York, twelve to represent whatever Districts there may be.

6. The Board shall meet at least annually.

7. It shall have four administrative officers, President, Vice-President and Secretary, and the necessary number of

executive officers including a treasurer, and executive and field secretaries.

8. It shall have the necessary number of Departments representing the Home Base and the Foreign Work.

9. There shall be an Executive Committee composed of the officers and chairmen of the Departments which shall have *ad interim* power and which shall meet monthly or more frequently.

10. There shall be six Districts, or more if necessary.

11. These Districts should be organized along the same general lines as those of the national Board.

12. The decision regarding the nature and method of work of these Districts shall be left to the new Board in consultation with the present Boards.

13. The definite plans for such Districts are to be worked out by the Board in consultation with the present six Boards.

It is not necessary at this time to go into the details of plans for a closer coöperation with the Assembly's Board, but it may be said that the Assembly's Board has been most generous in its suggestions looking toward coöperation, and that the plans give to the new Board a large share in the administration of the whole work.

The Committee has every assurance that there will be a speedy working out of the plans for a united Foreign Mission work for Presbyterian women, even though time and experience may make some changes necessary. Let the women all over our country begin now to pray for the women who will constitute the new Board and who will be its officers and leaders that wisdom may be given them for their great task.

THE TWENTY-SEVENTH CONFERENCE OF FOREIGN MISSION BOARDS OF NORTH AMERICA met at Hotel Taft, New Haven, Conn., January 13, 14, 15, 1920. Some fifty-eight Boards were represented by one hundred and sixty-eight delegates, ninety-nine corresponding members and twenty-one visitors, including missionaries from Japan, China, India, Mohammedan lands and Latin America. Mr. James M. Speers, of the Presbyterian Board, North, presided. Among the visitors were Mr. J. H. Oldham, from England, General Secretary of the Continuation Committee of the World Missionary Conference in 1910. He reported to the Conference a few of the advantages which have been gained by Protestant Missions by the existence of an International Committee representing American, British and European Societies, especially in approach to the Governments.

About one-third of those present were women, Mrs. Henry W. Peabody was elected Chairman for the next conference, but declined to serve. The program was made up of reports and discussion of topics by especially appointed leaders. The first report on the program was that on *Religious Needs of Anglo-American Communities*, presented by Robert E. Speer, which showed how far the churches in Asia, Mexico and South America had been aided, and the great need for church buildings at various ports and capital cities where there were Anglo-American communities of any size.

Considerable time was given to the consideration of the situation growing out of the war, especially that in the Near East and *Relation of Missions to Governments*, Dr. Stanley White, opening the discussion. One of the subjects discussed at length was *The Relation or Amalgamation of Women's Boards* with the general church boards, describing the various forms of coördination now existing. The *Increase in Allowances of Missionaries* was set forth in tabulated form, and in general showed a total increase in cost to the Boards of from fifty per cent. to one hundred per cent.

The devotional half-hour under the guidance of Dr. William E. Strong of the American Board, who had for his theme our Lord's constancy and emphasis of prayer, was most helpful. A paper was read on *Union Missionary Enterprises and Their Administration. The Native Church* was presented by Dr. John W. Wood, of the Protestant Episcopal Church.

W. HENRY GRANT, *Honorary Secretary.*

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER MEETING, March 16th. TOPIC: *The Church in Japan.*

RECEIPTS from December 15th to January 15th were $7,210.65. Of this amount $788.97 was for Jubilee Fund. Regular work shows a decrease of about $2,800 for the same month last year, nearly all of which was for War Emergency. Memorial Gifts for the sending out of new missionaries: $100 for Mrs. Frances Phelps Hopkins; $105 for Mrs. Bertha Fair, at one time Treasurer of Lima Presbyterial Society; $500 for Mrs. John S. Sands, formerly of the Arch Street Presbyterian Church, instead of $100, as reported in the January number; $1,000 for Miss Sarah W. Cattell.

PRESBYTERIAL TREASURERS! March 15th is

the last day of the fiscal year. To get credit in this year your receipts for the fourth quarter must be in the Board treasurer's hands by the date mentioned. Bear this in mind particularly on the Jubilee Gift of Gold, and see to it that all moneys are sent in promptly. This must be our Banner Year as with it we close fifty years of missionary achievement.

OUR BIENNIAL ASSEMBLY will be held in Philadelphia in connection with the National Jubilee of Woman's Boards and at the same time as the General Assembly. Every synodical, presbyterial, auxiliary and Young People's organization contributing through the Woman's Foreign Missionary Society is urged to send a delegate. Entertainment is offered to all delegates and missionaries. Send names to the Chairman of Hospitality, Mrs. E. Boyd Weitzel, 501 Witherspoon Building, at an early date.

THE FOLLOWING ASSOCIATE MISSIONARIES were adopted at Directors' meeting: Miss Edith May Flower and Miss Grace Anderson, R. N., both to go to China.

IT WAS a special pleasure to hear at prayer-meeting of the various organizations among the girls at True Light Middle School from Miss Margaret Marr, one of the teachers, and to have with us Mrs. A. G. Adams, of Africa, who spoke of the small missionary force, the very great need for workers and of the great possibilities for West Africa.

AFTER twelve years of valued service as Treasurer of the Woman's Foreign Missionary Society, Miss Sarah W. Cattell resigned and joined her sister, Dr. Frances Cattell Ansell, in China. There she had a very serious illness. Returning to Philadelphia, last November, she went at once to the Presbyterian Hospital, where on January second she passed quietly to the land where there is no more pain.

WE ARE fortunate in securing for the Spring months as Field Secretary, Mrs. R. M. Graham, the widow of a Presbyterian pastor, who comes to us well equipped for Mission Study as well as Field Work.

THE MEETINGS of the Week of Prayer were most inspiring and full of missionary spirit. Our missionaries present were: Mrs. C. A. R. Janvier, India; Mr. Stuart D. Jessup and Miss Charlotte Brown, Syria; Miss Annie and Miss Manuella Morton; Deaconess Craig, Miss Catherine Arthurs and Spring Chan, a student, all from China; Mrs. H. A. Muller, M.D., and Miss Mary E. Burgess, R.N., of the New York Board, Persia, and Dr. Burns, from the Girls' School in Constantinople.

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

MRS. LAWRENCE THURSTON, who is supported by the Westminster Guild, and is President of Ginling College, Nanking, China, will be in our territory from March seventh through the nineteenth. A series of meetings for her are being planned in Detroit, Chicago, Milwaukee, Minneapolis and St. Paul. She will not only present the claims of Ginling College at parlor and public meetings, but will also speak to groups of Westminster Guild girls.

JUBILEE RETURNS are beginning to come in and the promise is good that our territory will reach the various goals. Remember that the Gift of Gold must be in the hands of the Board Treasurer by March fifteenth, and that the blanks for Jubilee reports must be filled in and sent to the presbyterial Jubilee Secretary by this same date.

WESTMINSTER GUILD'S, Young People's and Children's money has not come in so well as we could wish, but we are hoping that the efforts made throughout January and February through letters, new literature and the Westminster Guild Drive may bear good fruitage. The Guild Drive initiated by Miss Lucy Porter, has progressed most gratifyingly—seventy-five new Chapters and Circles have been organized in our territory up to February first as a result of this promotion. The number of new Circles indicates the great possibility of more and better work among "teen-age" girls.

QUARTERLY COMPARATIVE STATEMENT of December fifteenth, covering the nine months of our fiscal year (March 16th to December 15. 1919), was the best report ever sent out from headquarters. The total receipts amounted to $171,195.54, giving a total net increase of $79,-180.33 over the same period last year. Of the Jubilee Fund, $44,651.15 had come in, raising the total amount received since the inauguration of the Jubilee Campaign to $64,551.21, leaving $84,348.79 to come in this last quarter in order to attain our goal of $150,000.

ANNUAL MEETING this year will be at our Board Headquarters with full reports of our work from the Secretaries and reports from as many synodical and presbyterial officers as are present. Plans are in progress for a Jubilee Meeting at the time of General Assembly.

WE HAVE HEARD, as they visited Chicago, from Rev. B. S. Gifford, of Tabriz, and Dr. Blanche Wilson Stead, of Kermanshah; Dr. H. C. Whiting, of Chairyung, Korea; Mrs. Van Hook, former missionary to Persia; Miss Lila Halsey, of Tokyo; Dr. Mary Bradford, former missionary-physician at Teheran, and our National Student Secretary, Miss Mary Ashby Cheek; Miss Georgia L. McKinney, from Tabriz; Miss Mae Chapin, Hainan, China; Mrs. J. L. Thurston; Miss Margo Lee Lewis, of Seoul, Korea; Rev. and Mrs. R. L. Weber, of Efulen, Africa, and our Student Secretary, Miss Mary Eliza Clark.

FOLLOWING are the objects toward which Persian and Syrian relief funds will be applied: Fiske Seminary, Urumia, Persia, $3,-000; Urumia Boys' School (Christian Endeavor object), $2,000; Meshed Boys' Memorial School, $2,500; Meshed residences, $2,-500; Aleppo (new station in Syria), $5,000; Beirut Press, $2,000; Church Erection Fund, $3,000.

From New York

Prayer-meeting first Wednesday of each month, 10.30 a. m., Assembly Room, Eighth Floor, 156 Fifth Avenue, New York, N. Y. Other Wednesdays, half-hour meetings, 10.30-11 a. m., for prayer and reading of letters from Missionaries. LITERATURE SHOULD BE OBTAINED FROM ROOM 818.

AT THE January prayer-meeting needs and

opportunities in China and the Far East were most ably presented by Mrs. Schell and Miss Milnor. Mrs. Delavan L. Pierson presided. Missionaries present: Mrs. Ralph Mills, of China; Dr. and Mrs. Richardson and Miss Gauthey, of India. In presenting the work of the Union College for Women at Peking, Miss Minor, the Dean, said that the greatest argument for the Christian education of women in China, is the work being done there by the graduates of our mission schools and colleges, and gave living force to her argument by presenting Miss Ding, a graduate of the College, who spoke in appreciation of the opportunities she had received through the self-sacrificing effort of Christian women in America.

Mrs. W. P. Schell, recently returned from her trip of 26,000 miles in which she visited eight Missions, nineteen Stations and met four hundred missionaries, told most interestingly of her impressions of the work in Japan, Korea, China and the Philippines. Hearts having been stirred by hearing of the need and opportunity, it was fitting that the last speaker of the morning, Dr. Orville Reed, should bring word of the great student Volunteer Convention at Des Moines, which was attended by eight thousand delegates from one thousand colleges in the United States and Canada.

A Society *where women used their ability to earn money for the Jubilee.* When the treasurer of a Woman's Society in Westchester announced that the Jubilee and New Era Funds were short one hundred dollars, a Woman's Exchange was started in the church, women being asked to contribute articles which they were expert at making, a reasonable price was put on each article and when sold, the money was put to the consignor's credit, for each contributor was given a number in regular "Exchange" fashion. Cakes, pies, bread, jellies, dressed dolls, etc., were brought to the Exchange, seventy-three dollars being realized in one afternoon. The society expects to double this sum the next time.

Some of our constituency seem to have misunderstood the price of the Jubilee *Then and Now* Series advertised in the Jubilee Program, recently sent to the president of each local society. They are five cents *each* and not five cents for the series.

New Societies reported: *Hudson,* Woman's Society at South Centerville, N. Y.; *Newark,* Westminster Guild Circle at Upper Montclair; *Rochester,* Westminster Chapter and Circle in Dewey Avenue Church; *Syracuse,* Westminster Guild Circle in Memorial Church and Westminster Guild Chapter in South Church; *Troy,* Light Bearers in Ninth Presbyterian Church.

A member of the Women's Board of Foreign Missions has given $500 to the JUBILEE FUND as a memorial to one of the early officers of the Board. This memorial gift may be a suggestion to presbyterial and local societies wishing to commemorate the services of former members and also to swell the Jubilee Fund.

It is with deep regret that the death of Mrs. Henry A. Pierce, for many years the faithful treasurer of Genesee Presbyterial Society is announced as having occurred about the mid-dle of January.

From San Francisco

920 Sacramento Street. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

Occidental Board has met with a great loss in the going home on Christmas Day of Dr. Alfred M. Sharrocks, medical missionary to Chosen. The mission field is poorer for the taking away of this quiet, unobtrusive, yet powerful man in his great work for the Koreans, in the "In His Name Hospital" and in educational and evangelistic work at Syen Chyun. Fellow missionaries have told the friends at home of Dr. Sharrocks's rare judgment and tact, as well as his complete devotion to the work of the Master whom he loved and served. Twenty years ago Dr. Sharrocks and his wife, Mary Ames Sharrocks, went out from the First Presbyterian Church of San Francisco, in which they had been faithful workers in Sunday-school and young people's missionary societies. Through an inspiration gained in the latter, Dr. Sharrocks received the call to the foreign field, giving up a good position to endure hardships in securing his education at Park College, Mo., and Cooper Medical College, San Francisco. The first rude building of the "In His Name Hospital," a hut with mud floor, built by the efforts of the young people's "In His Name" Society of the First Church of San Francisco, served Dr. Sharrocks as ward and operating rooms in which he performed many cures, despite the crude plant. Yet from that little hut of healing and its successor, the present brick building, which the Doctor helped with his own hands to erect, have gone out many thousands who call him blessed for his cures of body and soul. After a furlough at home, Dr. and Mrs. Sharrocks returned to the field two years ago, but the rest was not of lasting benefit. Although Dr. Sharrocks plunged into the work with renewed zeal, his physical strength was not equal to the task. The troubles of his beloved people, many of them his own boys of the mission faithful unto death, helped to break down his own health. This sad state of affairs made Dr. Sharrocks loath to leave his work and probably was one of the contributing causes of his untimely death. When he at last reached the famous Mayo Brothers for treatment it was too late. Dr. Sharrocks leaves a devoted wife and co-worker, three lovely young daughters and a little son, besides a host of friends in all the churches of California, to mourn his passing. At the January meeting of the Board, memorial services were held for our beloved missionary when several friends paid loving tribute to his memory.

From Portland, Ore.

We are soon to assemble to celebrate our Jubilee which will be the great feature of our Biennial Meeting to be held in the First Church, Seattle, Wednesday and Thursday, April 28th and 29th, 1920. We hope each organization will send its two delegates.

Our Board was filled with regret that Rev. E. T. Allen was forced to postpone his itinerary until sometime next summer as he and

all Persia missionaries were suddenly called to New York by the Assembly's Board to help in planning a Persia campaign.

MRS. SEELY AND MRS. FULLER attended the great Des Moines Convention and we shall hear interesting reports from them.

THERE are two new stereopticon lectures in our Book Room. Mrs. Mossman's set of about seventy slides on Medical Missions to be used with the study book, *A Crusade of Compassion*. These slides with the accompanying lecture would be of great interest independent of the study book. The other slides with lecture are for the Westminster Guild describing the activities of the Guild and its missionaries. Besides these, Mrs. George Youill, 739 Halsey Street, Portland, has secured from Dr. Leonard, China, two dozen screen pictures which will interest the children, and copies of these pictures can be secured from Mrs. Youill, who is secretary for children. All the Light Bearers, big and little, will enjoy, and learn much of Douw Hospital from these screen pictures.

RECEIPTS, DECEMBER 15 TO JANUARY 15, 1920

The Woman's Foreign Missionary Society of the Presbyterian Church

CARLISLE,	$60.96
CHATTANOOGA,	58.75
CHILLICOTHE,	235.26
CLEVELAND,	2,338.28
CUMBERLAND MT.,	21.32
FLORIDA,	110.00
LIMA,	168.36
MCMINNVILLE,	102.77
MERIDIAN,	54.12
NEW BRUNSWICK,	12.00
OXFORD,	43.90
STEUBENVILLE,	$5.62
WASHINGTON CITY,	100.00
Miscellaneous,	904.54
Annuities, Int. on Investments, etc.,	1,442.36
For Regular Work,	$4,453.06
From Legacies and Annuities,	100.00
For Jubilee Fund,	1,105.18
	$5,658.24

Total Receipts since March 15, 1919:

For Regular Funds,	$160,835.17	
From Legacies and Annuities,	2,875.50	
War Emergency Fund,	146.00	
For Special Funds,	920.65	
For Jubilee Fund,	118,689.29	
		$283,466.61

501 Witherspoon Building, Philadelphia.
JANET MCMULLAN, *Treasurer*,

The Woman's Presbyterian Board of Missions of the Northwest, 1919-1920

Colorado	
GUNNISON, P. S.,	$261.00
Illinois	
ALTON P. S.,	22.00
BLOOMINGTON,	475.66
CAIRO,	277.22
CHICAGO,	3,588.26
EWING,	133.40
FREEPORT,	376.54
OTTAWA,	341.00
PEORIA,	1,926.00
Iowa	
DES MOINES P. S.,	10.00
IOWA,	171.38
SIOUX CITY,	63.27
Michigan	
DETROIT, P. S.,	$1,277.50
FLINT,	93 94
GRAND RAPIDS,	157.00
KALAMAZOO,	167.34
LAKE SUPERIOR,	43.65
LANSING,	184.87
PETOSKEY,	109.75
Minnesota	
DULUTH P. S.,	810.00
Montana	
KALISPELL P. S.,	74.00
LEWISTOWN,	12.51
YELLOWSTONE,	154.00
Nebraska	
OMAHA P. S.,	79.00
North Dakota	
BISMARCK P. S.,	$59.50
MINOT,	110.70
PEMBINA,	94.00
LA CROSSE,	$91.70
Wyoming	
LARAMIE P. S.,	9.00
Miscellaneous,	165.69
Wisconsin	
CHIPPEWA P. S.,	75.00

Designated Receipts for Month:

Regular Work,	$6,896.95	
Jubilee Fund,	4,467.93	
Total,		$11,364.88

Total Designated Receipts to Date, March 16, 1919, to January 15, 1920 (10 Months of Fiscal Year):

Regular Work,	$133,401.94	
Jubilee Fund,	49,158.48	
Total,		$182,560.42
U. S. A. Liberty Loan Bonds,		$600.00

Woman's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$649.00
BINGHAMTON,	381.00
BROOKLYN-NASSAU,	1,034.00
BUFFALO,	548.00
CAYUGA,	1,367.82
CHAMPLAIN,	27.00
CHEMUNG,	62.45
EBENEZER,	206.15
GENESEE,	365.88
GENEVA,	114.00
HUDSON,	169.00
JERSEY CITY,	747.00
LOGAN,	111.00
LONG ISLAND,	710.99
LOUISVILLE,	$689.50
LYONS,	50.00
MORRIS & ORANGE,	14.00
NEW YORK,	6,765.00
NIAGARA,	1,108.00
NORTH RIVER,	299.00
PRINCETON,	3.00
PROVIDENCE,	25.00
ST. LAWRENCE,	292.16
STEUBEN,	541.50
SYRACUSE,	773.00
TROY,	25.00
UTICA,	1,421.80
Interest,	1,720.43
Legacy,	270.70
Miscellaneous,	$1,071.95

Receipts from December 15th to January 15th:

Regular,	$9,970.72	
Jubilee Fund,	11,321.91	
Legacy,	270.70	
		$21,563.33

Total Receipts since March 16, 1919:

Regular,	$131,802.82	
Jubilee Fund,	44,569.00	
War Emergency,	1.00	
		$176,372.82

(MRS. JAMES A. WEBB, JR.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Avenue, New York City.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	$79.35
CARTHAGE,	25.00
CIMARRON,	59.00
DALLAS,	95.00
HOBART,	52.50
HOUSTON,	279.00
LARNED,	3.00
LITTLE ROCK,	$15.00
MUSKOGEE,	30.00
PECOS VALLEY,	24.00
RIO GRANDE,	10.00
SANTE FE,	84.00
ST. JOSEPH,	5.00

Total for month,	$760.85
Total for year to date,	32,559.46
Jubilee Fund for month,	509.30
Jubilee Fund for year to date,	16,105.13
Relief Fund for month,	6.67
Relief Fund for year to date,	324.42

MRS. B. F. EDWARDS, *Treasurer.*

Woman's North Pacific Presbyterian Board of Foreign Missions

For Quarter Ending December 15, 1919

BOISE,	$203.00
CENTRAL WASHINGTON,	654.25
COLUMBIA RIVER,	120.50
GRANDE RONDE,	229.63
KENDALL,	56.00
OLYMPIA,	323.10
PENDLETON,	54.50
PORTLAND,	1,333.25
SEATTLE,	1,518.84
SOUTHERN OREGON,	194.90
SPOKANE,	$714.40
TWIN FALLS,	141.30
WALLA WALLA,	129.40
WENATCHEE,	288.00
WILLAMETTE,	477.87
Miscellaneous,	184.00

Receipts for Quarter Ending December 15th:

Regular Work,	$3,555.67	
Jubilee Fund,	2,933.90	
Armenian Relief,	$23.37	
India Famine Fund,	98.00	
Persian Relief,	12.00	
		$6,622.94

Receipts from March 15th to December 15th:

Regular Work,	$9,831.01	
Jubilee Fund,	4,749.26	
Armenian Relief,	41.37	
India Famine Fund,	116.00	
Persian Relief,	12.00	
		$14,749.64

MRS. C. M. BARBEE, *Treasurer.*

DATE DUE

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